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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for March.

Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED
HAMBURG, NOV. 28, 1840.

*The appeal from this country to the Senate of Ham-
burg—its probable effect—Progress of the cause—
Four churches constituted—Persecutions—
Success in Denmark—Baptisms.*

The documents to which you allude, in your
letter of Oct. 22, have arrived, and been handed
by Mr. Cuthbert, accompanied by as strong a
note from that gentleman as the case would admit
of. But Mr. C. has little or no hopes of obtain-
ing a concession for us; all he expects is, that no
notice will be taken of us, and I think Mr. C. is
correct in this expectation. An interview with
the Senator at the head of the police a few days
ago, proved that the same hostile feeling against
us prevails still in the Senate. The application
from your government, is, however, in every re-
spect valuable, and though it may not procure for
us all we could wish, it will probably stop those
cruel measures against us, to which we have been
exposed. Every means within our reach has
now been employed, and we can leave the matter
with greater composure in the hands of God. We
are confident the Lord, whom we serve, will take
care of us, and increase us on every side.

Let me now give you a brief sketch of the
further success with which the Lord continues to
favor us. My journey to the south has been in
every way successful. I got through everywhere
without being arrested, formed new and interest-
ing connections, and organized four new church-
es, at the following places: Othfresen near the
Hartz mountains, Bitterfelds near Leipzig, Bair-
euth in Bavaria, and Marburg in Hesse; these
four churches have together 30 members, through
whose zeal in the good cause the truth may be
spread far and wide. My visit to Stuttgart, where
I remained several days, will, I hope, be attended
with much good to the church there. I had to
put many things in order, in reference to disci-
pline,—a point not easily understood, and far more
difficult to practice. My exhortations were re-
ceived and acted upon in a kind spirit. About
seventy members, in all, had been received into
the church by baptism, and there are prospects of
future increase.

The little band at Bitterfelds has already been
exposed to severe persecution, which rages at
present to such a degree that the lives of some of
our brethren are in jeopardy. The church here
have in consequence appointed meetings for spe-
cial prayer on behalf of our afflicted brethren,
and to-morrow, Lord's day, we intend to gather
for them what we can, and send it for their tem-
poral relief. In fact the spirit of persecution be-
gins to kindle in several places. Our brethren
at Jever have been much annoyed, and in East-
friesland a kind of general war has been pro-
claimed against us.

The news from Denmark is most gratifying;
br. Munster of Copenhagen, has organized a
church at Alborg, and baptized several new con-
verts on Langeland island, since I was there.
The church at Copenhagen is flourishing; it has
already thirty-two devoted disciples of Christ as
members. Both the brethren Munster are en-
tirely engaged in missionary labor, and we have
just printed 40,000 Danish tracts, that their hands
may be filled with the good seed, to be scattered
far and wide. The mission in Denmark is so
highly interesting that a detailed account has
been drawn up, and will be forwarded as soon as
possible.

Let me in conclusion recommend all the infant
churches to your earnest intercessions before God,
and to the prayers of all our sister churches in
America.

* The documents here referred to, consist, among others,
of letters addressed to Mr. Bleeker, Charge d' Affairs
at the Hague, and to Mr. Cuthbert, U. S. Consul at Ham-
burg, asking for such a representation of the facts in the
case, to the Senate of Hamburg, as they might feel author-
ized to make, from their official station.

From the London Bap. Magazine, for Feb.

Religious Persecution at Hamburg.

Our brother, Mr. Rothery, who has a friend
in Hamburg with whom he corresponds, has
drawn up an account of recent transactions there
which we have much pleasure in presenting to
our readers. He writes as follows:—

As is already before the public, this church,
since its formation in 1834, which now consists of
more than one hundred members, who have been
collected under the labors of J. G. Oncken, has
been discomfited by the authorities, and
annoyed in every possible way. In April of
this year, the place of meeting was closed by or-
der of the Senate, the members were dispersed,
and armed men stationed to prevent re-assem-
bling. The private meetings at their own houses
for reading the Scriptures and prayer, were vio-
lently entered by the police, and broken up, ed-
icts were issued, prohibiting under the severest
penalties, their meeting for religious purposes at
all, and every effort was made to crush this grow-
ing cause, and to silence the testimony of the ser-
vants of God. All efforts to obtain a concession
from the senate, permitting them to meet for the

public worship of God, have proved ineffectual,
and simply for the crime of being Baptists, they
are denied a privilege possessed by all other reli-
gious sects. Mr. Oncken was frequently cited
before the senate, and threatened with the ven-
geance of that body, unless he ceased from
preaching the gospel and administering the ordi-
nances of baptism and the Lord's Supper. On
these occasions his answer was, what every faith-
ful servant of Christ's ought to be, "whether it be
right in the sight of God, to obey man rather
than God, judge ye." At last, for what they
called his "fanatical and unconstitutional proceed-
ings," on the 12th of May, he was, at the instance
of the senate, arrested by policemen, and thrown
into prison. After continuing there a month, he
was liberated, with a significant hint, that if he
persisted, he would yet more severely smart for
it. Besides his imprisonment, Mr. Oncken was
subjected in costs, amounting to nearly twenty
pounds, for which his furniture was seized and
publicly sold. During this period, he was ex-
posed to every annoyance and indignity these lords
of the Philistines could, in the plenitude of their
power, inflict on him.

The case of Mr. Oncken, and his friends, has
awakened, in this country, the United States
of America, and elsewhere, very general sympathy.
Petitions and remonstrances have been addressed
to the senate, from some most respectable and in-
fluential bodies and individuals, praying for a con-
cession. These have hitherto been unsuccessful;
the whole has been treated with indifference or
contempt. The President of the United States,
feeling an interest in a cause so intimately con-
nected with the question of religious liberty, has
taken up the matter, and within the last few weeks
has forwarded to this counterpart of the Jewish
Sanhedrim of apostolic times, a most respectful
and friendly remonstrance, beseeching, in behalf
of the persecuted, that they may be permitted to
enjoy the toleration extended to other bodies of
Christians.

It has been recently intimated, that if Mr. On-
cken would resign his pastoral charge, and the
church choose another pastor, the senate would
probably recognize it as a section of the Christian
church, and under certain restrictions grant a
concession. To such terms these disciples would
not for a moment listen, as it would compromise
one of their dearest principles as an independent
church, and tacitly admit the right of a legisla-
tive assembly to dictate to them in matters relat-
ing to the kingdom of Christ. They say, there-
fore, "No. We stand by our principles. If tempo-
rizing is the price of our liberty, we prefer our
chains. And if it be so our God whom we serve
is able to deliver us from the burning fiery fur-
nace."

It is pleasing to observe that very recently the
dark cloud so long resting on their camp is seen
to move, and there are indications that the peti-
tions and various other means employed by the
friends of religious liberty, are beginning to have
some influence, and would lead one to cherish the
fond anticipation that by and by, the desires and
prayers of this afflicted people will be realized,
and the prison door fly open. At their religious
meetings they are not molested as they used to
be, though they must be well known to the po-
lice. The only way they could meet at all with-
out the likelihood of being arrested, was in very
small parties at private houses, and of which they
used to have on Lord's day fifteen or sixteen, al-
though only 100 in number. Now they have only
two meetings, and are enabled again to join in
praise to their God and Saviour.

It has always been found that persecution is as
unsound in policy as it is unrighteous in principle;
the persecutor misses his mark, and helps for-
ward the cause he intends to annihilate. It has
proved so in the present case. The more these
Christians have been afflicted, the more they have
multiplied and grown, and the success of Mr.
Oncken's labors, and that of his friends during the
past year, has been quite equal to any previous
period. Sixteen persons have been added to them
since his imprisonment, and two or three more
are expected to be immersed and united to the
church before the year closes.

It is not only as a pastor that Mr. Oncken is
engaged in sowing the good seed of the kingdom.
He frequently takes missionary tours, distributing
tracts to counteract the unsound and pernicious
theology so rife on the continent. And, as the
agent of the Edinburgh Bible Society, the sacred
volume is by him very extensively circulated
with pleasing results. In his last tour, in the
summer and autumn of the present year, he met
with much to gladden his heart. The seed pre-
viously sown had vegetated, and the promise of
an abundant crop was seen in many places. Six
new churches have been formed within a year,
and ten new converts added to the church in Je-
ver. There are now raised in different parts of
Germany and Prussia, by Mr. O.'s labors, 12
churches, with upwards of 300 members. The
iron hand of persecution has been felt by nearly
all these infant churches, and it is still inflicting
on them very much suffering. The brethren at
Bitterfeld, in Prussia, have been most barbarous-
ly treated, so much so, that even their lives have
been in jeopardy. But the Lord has stood by
them hitherto, and enabled them to hold fast their
integrity, and give no quarter to the enemy. In
spite of every effort, to arrest the progress of the
gospel in Denmark, it is gratifying that the cause
of truth and righteousness is progressing there.—
So enraged were the authorities when Mr. Oncken
was there, accompanied by a fellow laborer, that
a good price was put upon them, to be paid to
any one who should apprehend them. But the
Lord undertook for them, and delivered them out
of the mouth of the lion. In the last visit made
to Denmark, pastors chosen from among them-
selves were ordained over them, and things so set
in order that Mr. O.'s visits here will not now be
needed.

The church at Copenhagen is sadly harassed
by the authorities, who were trying in every way
to wear out the saints of the Most High.—The
pastor, P. Munster is now in prison, and the mem-

bers are all threatened with banishment, if they
continue to meet for the worship of God. It is
pleasing to observe, that the brethren continue
faithful, and are prepared to venture all in the Re-
deemer's cause.

In East-friesland, a circular letter, signed by
two theologians and a number of other persons,
has been sent and extensively circulated in such
places where the principles of the Baptists had
spread, or were likely to force their way. In
this document, their principles and persons are
violently attacked. Indeed, all through Germa-
ny and Prussia, there is a combination against the
poor Baptists. Men and parties, in other things
as far apart as the two poles, unite in this perse-
cution. Rationalists, Super-rationalists, Arians,
Arminians, Calvinists, &c., &c., all agree to
condemn and suppress them. Amidst all this op-
position, the kingdom of our Lord advances, and
from present indications, glorious things may be
expected in Germany and Denmark. Mr. Oncken
has, in connection with the Tract Society dis-
tributed nearly 200,000 tracts, and 6000 copies of
the holy scriptures have been sold or circulated
during the present year. And notwithstanding the
attempts made in high places to stop the spirit of
inquiry, people are beginning to examine for
themselves in reference to the great things of God,
and it is hoped a great many will believe and
turn to the Lord.

The above statement it is hoped will excite
afresh the sympathy of British Christians in be-
half of the persecuted and oppressed, and induce
in all a spirit of fervent supplication that our dear
brethren may be sustained while suffering in the
cause of righteousness, and that the Spirit of glo-
ry and of God may rest on them.

From the Mother's Magazine.

Conversion of Children.

In the first number allusion was made to the
feelings of despondency experienced by almost
all Christians, when exhorted to direct efforts for
the conversion of children. These feelings are
for the most part produced by the real or suppo-
sed instability of juvenile piety. We say suppo-
sed, because that is not always real instability
which to some persons appears such.

Still, we have no wish to deny that great un-
steadiness has been manifested by large numbers
of those who have entertained hope in early
childhood. Very many who seemed for a few
weeks to afford delightful evidence of a change
of heart, have afterwards ceased to afford that
evidence; have lost all hope themselves, and to
all appearance have gone back to the world.
This has greatly discouraged Christians from la-
boring for the conversion of their children. Not
that they do not desire it. They do desire it, and
their hearts are often weighed down with inex-
pressible sorrow when they reflect that their off-
spring are in the "gall of bitterness and bonds of
iniquity." But from what they have seen, they
expect that, if their children should appear for a
season to have been born again, they will soon
lose the evidence and backslide. This thought
paralyzes all their energies, and they come to the
melancholy conclusion that they must be conten-
ted to see them out of the ark, exposed to the ra-
ging tempest, at least till they are from fourteen
to eighteen years of age.

This difficulty we intend to examine fairly,
candidly, and thoroughly, with the expectation of
contributing something to its removal. We ask
for a candid and patient hearing. We ask
not only that parents and teachers will read,—
we ask them to think, to give the subject that
thorough investigation which its importance de-
mands.

We expect to show the causes why children,
apparently converted, so generally backslide,
and also that these causes are completely under
the control of parents and others, who have the
care of children. If we can do this our object will
have been accomplished; for surely parents will
be encouraged to labor for the early conversion
of their children, if they can see how they can be
kept from backsliding.

We admit, in the first place, that the proportion
of false hopes is really greater, in all probability,
among children than among adults. There are
some who will not admit this, but we are con-
vinced from observation that the truth has not been
sacrificed in the concession which has been made.
It is no more than we ought to expect under ex-
isting circumstances. It is one of the characteris-
tics of childhood that its attention is chiefly oc-
cupied with external objects, while little notice is ta-
ken of the workings of the mind. It should be
no cause of surprise if those, so unaccustomed to
turn their thoughts in upon their own hearts,
should sometimes entertain ill-grounded hopes;
and that this should take place more frequently
in their case than in that of adults. Again, chil-
dren are not so well informed in regard to the na-
ture of regeneration as adults are supposed to be.
Far less has been done heretofore in revivals to
impart this information to children than to adults.
In such seasons, the faithful pastor feels it to be
of immense importance that his hearers be made
to understand the leading doctrines of the Gospel.
He expends his choicest energies in explaining,
defending, and enforcing the doctrine of the de-
pravity of the heart, regeneration, the atone-
ment, repentance, faith, the influence of the Spirit
and other kindred doctrines. He knows that a
mistake here may prove fatal. Hence he lays
out his strength on them. But how little effort
of this kind has been made with direct reference
to children. This work to a great extent has
been committed to Sabbath-school teachers and
others, who although disposed to do as well as
they know how, must nevertheless be less qual-
ified than the minister. Were ministers to pay
special attention to children in seasons of revival,
when the mind is unusually active, and the heart
most susceptible of impression, there would be few
cases of false hope among them, and the neces-
sity of doing the same for them when they become
adults would be removed.

But we remark, in the second place, that many
of those children who are looked upon by their
friends as having gone back to the world, do still

continue to afford satisfactory evidence of a change
of heart. Here the question will arise, "Who
has so good an opportunity of forming a correct
decision as to the piety of a child as its own pa-
rents and relations?" We answer, none have
so good an opportunity, and were their qualifica-
tions for judging as good as their opportunity, the
decision might safely be left with them. But, un-
happily, there are many who entertain very mis-
taken notions in regard to the kind of evidence a
converted child may be expected to give. Some
suppose that the child whose heart has been chan-
ged, will lose all taste for play, and when they
see him heartily engaging in his accustomed
sports, they conclude that he knows nothing of
religion. No conclusion could be more entirely
without foundation. Why should we suppose that
the converted child will no longer take pleasure
in childish amusements? Why should we desire
it to be so? Does the musician lay aside his in-
strument, or the painter his brush, as soon as he
becomes a Christian? Does the admirer of nature,
on entering the kingdom of Christ, close his eyes
on all external objects and wrap himself up in
the contemplation of invisible and spiritual things?
We know that some have done this, and we know,
too, that in so doing they did not take the "sweet
psalmist of Israel," for their model. No. Re-
ligion adds new pleasure to every innocent em-
ployment. And who will say that no play is in-
nocent? If any species of play is injurious, let
the child be dissuaded from it, but let him be told
distinctly that religion does not forbid all play.
Encourage him to engage heartily in those spe-
cies of recreation whose tendency is not injuri-
ous.

Others suppose that a child who is the subject
of renewing grace, will no longer require the ex-
ercise of parental authority; and especially if it
should ever become necessary to resort to corpo-
real punishment, that they would prove conclu-
sively the absence of religious principle. Now
we may, indeed, reasonably expect that the child
will be more easily governed after conversion than
before; but that the exercise of authoritative
commands, or even the infliction of penalties, can
be in all cases dispensed with, none ought to
suppose. Let parents bring this subject home to
their own hearts. You hope that you have been
born again. "Old things have passed away, and
behold all things have become new." And yet
it is never necessary for your Saviour to adminis-
ter chastisement! Has he never brought upon
you severe sickness, or the loss of property, or
even that of near and dear relatives? If then
you, an adult, require chastisement, why should
you conclude that a converted child will never
require it; and that your child has never experi-
enced a change of heart, simply because his con-
duct some times demands the application of the
rod?

There are those, too, who expect juvenile piety
to exhibit all that uniformity and constancy that
are characteristic of that of riper years. We
do not look for this in other things,—why, then,
in religion?

Geological Remains of the West.

We have had the pleasure of a conversation
with one of the most intelligent gentlemen of the
West, upon some of the most striking of the an-
cient remains of Missouri and Wisconsin. Most
of what he informed us he had actually seen and
examined for himself, with all the facts and history
of curious remains either of men or animals in
the West. We thought it would not be unin-
teresting to describe, in brief terms, some of these
remains, especially as we have been rather sceptical
in respect to some of the accounts.

1st. The MISSOURIAN, or the vast and unknown
animal recently discovered in Missouri. This he
has seen and examined. The man who discovered
this animal, did it in consequence of an Indian
tradition which said that at that place there was
buried a great animal, and whose remains they
were anxious to protect, and to keep the whites
off. On digging, the remains were found as de-
scribed. With them were also found Indian ar-
row heads of much larger than the usual size, and
the remains of a man of extraordinary size. The
animal is put together, and of vast size. A
band of music is seated between his ribs, and at a
height of ten or twelve feet; his length is twenty
or thirty feet, and he belongs without doubt to
the amphibious class. His tusks are of enormous
size, and notwithstanding they are curved in and
partly broken, measure 15 feet from tip to tip.
The most singular part of his formation is, that
the joint of his hind leg turns outwards. This
creature is as much larger than the mammoth, as
the latter than an ox.

2. It is also a fact that on one of the highest
hills of Missouri are found a great quantity of the
Mammoth Bones or skeletons, indicating that at
the deluge or some other great flood these ani-
mals had retreated to the tops of the hills, and
there perished.

3d. The Petrified Forest. Of this we had some
doubts, but of the general fact there is no ques-
tion. Over a considerable space of ground parts
of the trunks of trees, and fragments of limbs are
found perfectly petrified.

4th. The City of Aztlan, which a year or two
since was announced as existing on one of the
branches of Rock River, in Wisconsin, as a real-
ity, so far as relates to the extensive remains of
ancient works. Our informant examined this
work thoroughly. It consists of parapets of earth,
like the Indian Fortifications of Ohio, with some
things peculiar to itself, covering 13 acres of
ground. No evidences of a higher civilization
than that which exists in the Ohio works was
found, except it may be some brick burnt, in the
ancient rude way.—These were found in certain
projections from the parapets. They were evi-

ently brick, but made with straw in the old
mode, and rudely formed. It is said, however,
that the Indians of the Rocky Mountains now
make brick.

Within two of the angles of the fortification
ant believed, for watch-towers, and also burial
places. Through one he dug, but found nothing.
In the other he found a regular vault, about the
size of a common room, but much longer in one
way than the other. Here he found many bones
of human beings. It was evidently a tomb. He
says that the Indians of the far north-west say,
that they have seen the common Indian mound
built, and that the process is, first an illustrious
chief is buried, and that in mark of their respect,
others, as they go by, deposit some additional
earth, and that thus the mounds grow to their
present size.

There is undoubtedly much evidence to show
that a more civilized race once inhabited North
America; but in tracing out the links of that
evidence there is one yet wanting. The ancient
remains in the West have not yet shown evidence
of arts or science superior to what the Indians of
this day might not have had. The existence,
however, of these remains, and even of the peo-
ple themselves, still involves an inscrutable prob-
lem; a problem upon which we hope the forth-
coming work of Mr. STEVENS may show some
light.—Cincinnati Chron.

Extract of a letter from Elder John Peck, Gen-
eral Agent of the Baptist Home Mission Society,
to the New York Baptist Register, dated Pen-
field, Ga. Jan. 29, 1841.

From Marion, I passed to Salina, and thence
to Montgomery; and as I had to travel nights, I
became very feeble, so that I stopped here till my
health recovered. I had a very agreeable inter-
view with Br. W. C. Crane, and with the church
of which he is pastor. He and his church are
not affected with the excitement as most of the
churches are through this country. They con-
sider that if others do wrong, it is no excuse for
them to neglect their duties to God or to his
cause; hence all the benevolent institutions of
the day share in their prayers and contributions.
This is as it should be. I saw in this place a col-
ored ministering brother, belonging to Montgom-
ery church—Casar Blackmoor, who is owned by
the Alabama Association, and is appointed by
them a missionary to the colored people, under
the direction of three trustees, and preaches,
within the bounds of the Association, and else-
where, at their direction. Br. Crane informed
me that he has been very successful in his labors,
and preaches with great acceptance to both white
and colored brethren. He baptized last year, on
his mission, one hundred and ten persons of his
own color. As a man, a Christian, and a min-
ister of the gospel, his character is irreprocha-
ble. He preached on Lord's day afternoon in
the same pulpit that I occupied in the morning;
but my health would not admit of my going to
hear him.

Br. C. informed me that he was original in
many of his ideas, and related one that I will
state. Casar was preaching on the final perse-
verance of the saints. He remarked, Some peo-
ple hold that saints may fall from grace, or out
of grace. That cannot be true; for grace in the
heart is compared to a well of living water,
springing up into everlasting life; and who ever
heard of any person falling from a well, or out of
a well? It cannot be. Sinners may by grace
fall from their lofty notions of self-righteousness
and pride, into the well of salvation; and when
they do, the well is in them and they in the well,
and never will fall from it; for when they fall
in this way, they fall into the arms of Jesus, and
his hands will hold them fast. I may not have
got every word correct, but I have given the
idea. The pious negroes appeared to rejoice
much that they were in such safe hands. I be-
lieve from what I can learn, there is more reli-
gion through this country, among the colored
people, than among the whites.

There is one statement in the above extract,
which will strike the Northern reader as some-
what singular,—a preacher of the gospel, owned
by a Baptist Association. We have no doubt,
however, that the Alabama Association had a be-
nevolent object in view, when they purchased
Casar, and that object was to place him in a situ-
ation, where he might devote his whole time to
the gospel ministry. Still they have stopped
short of their duty, they should have given him
his freedom at once. There is not a "thus saith
the Lord" to be found in the Bible for the prac-
tice of holding one of His ministers, as prop-
erty.

MANIFESTATION OF THE SONS OF GOD.—Be-
lievers are even now the sons of God, but "the
world knows them not." In this respect they
are not seen. Their bodies as well as their
spirits, have been purchased by Christ, and they
are become his members. Their bodies have,
however, no marks of this divine relation, but,
like those of other men, are subject to disease,
to death, and to corruption. And although they
have been regenerated by the Spirit of God,
there is still a "law in their members warring
against the law of their mind." But the period
approaches, when their souls shall be freed from
every remainder of corruption, and their bodies
shall be made like the glorious body of the Son of
God. Then this corruptible shall put on incor-
ruption, and then shall they shine forth as the
sun in the kingdom of their Father. It is then
that they shall be manifested in their true char-
acter; illustrious as the Sons of God seated upon
thrones, and conspicuous in robes of light and glo-
ry.—Haldane.

ANCIENT PREACHING.—They read in the book
in the law of God distinctly, and gave the sense,
and caused them to understand the reading.—Neh.
viii. 8.

CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

NEW HAVEN, March 15, 1841.

The good work of the Lord amongst us has been rapidly increasing in power and interest for the last week. Brother Knapp continues to labor with undiminished ardor, and the whole city is excited on the subject of religion. For the last two or three weeks, between two and three hundred persons have taken the seats for prayers, and last night there were many more, but the crowd was so great as to render it impracticable for many to get to the seats who wished to do so. The number of awakenings and conversions in the College is increasing. Many hardened Infidels and Universalists are yielding to the power of truth, and fearfulness has taken hold of many hitherto apparently impervious to salutary impressions. The work thus far has taken hold of heads of families, men of intelligence and influence, and students in the College. But far the greater proportion of the converts are males. We have no means of ascertaining the precise number of hopeful conversions. But it is thought by those who have had the best opportunities of knowing that the number is little less than two hundred.—Fourteen have been baptized in our Church since the meeting began. Twenty-five others have related their experience, and stand as candidates for next Sabbath. It is expected that at least fifty or sixty rejoicing souls will receive the ordinance next Lord's day. We have not time to enlarge. Suffice it to say for the present to state that the work has been characterized thus far by deep searchings of heart amongst Christians, ingenuous confessions of backsliders, pungent conviction for sin amongst inquirers, and a perfectly calm and consistent course of management on the part of the conductors of the meeting. Pray for us!

For the Christian Secretary.

Note Preaching. No. 4.

Mr. Editor,—I am by no means troubled that you "consider note preaching an innovation," &c. I have freely admitted that in the outset. This is my trouble—that you, without the least show of proof, should persist in saying that "reading is not preaching." Do you see the difference in the "troubles?"

Well—"ask the actor why he does not read his part? ask the lawyer why he does not read his address to the jury?" and then be not astonished, if they think it sufficient to say that the vast difference in their professions and the minister's justifies a different method of procedure.

You may think me disobliging, Mr. Editor, as you have twice advised what I had better say next, inasmuch as I have complied. But I trust you will not lay it up against me. While I write upon the subject, I must pursue my own course. My desire is to do good in this discussion, and I think it best to remove some other objections before I proceed.

The objection to which I shall devote this communication is abundantly made in your last remarks, and I trust the candid reader will find an answer in what I am about to say, to what remains unanswered in them.

The preacher who reads his sermons, does not so much rely upon God as he otherwise would, is the objection. Firm reliance upon God is indispensably necessary to success in the Christian minister. We cannot too much insist upon this. Let it be written upon the walls of our studies and upon our pulpits, or what is better, upon our hearts. The minister will fail of success, and must richly deserve to, unless he relies upon the aid of the Holy Spirit. But does he not do this as effectually, who devoutly prays that the Spirit would guide his pen, as he who devoutly prays that the Spirit would guide his tongue? Let the minister go into his study and pray that a text may be given him—that it may be opened to his mind—that every sentence he writes may be dictated to him by the good Spirit—that he may be able to deliver his discourse in the fear of God and the love of souls—let the Christian do this, and he will not be accused at the judgment of not depending upon God, though he may be upon the earth, by the enemies of note preaching. One would think to hear some persons talk, that extemporaneous preachers alone felt their dependence upon God. For them to imply this in their charges against note preachers is not, to say the least of it, "esteeming others better than themselves."

But, Mr. Editor, how does this solemn charge against note preachers look, when appended to your theory? I find in your remarks the following: "We would say that we are not opposed to writing sermons every week." Now I can see no difference, as far as depending upon God is concerned, between delivering what one has written from his memory and from his manuscript. Even if one does not use paper at all, but, after Robert Hall's manner, writes all he has to say upon his mind, and delivers it word for word and thought for thought for his mind, he no more relied upon God than if paper was used instead of memory.

I confess that I think more of the inspiration of the closet—the study—than of the "inspiration of circumstances." It does appear to me that one will have more pure and intimate communion with God who calmly in his closet waits upon him, than he who depends upon the pulpit and a congregation as a medium of intercourse. Those thoughts which burn, and seem to bear the seal of Heaven, and one not worn out with the first using, are the result of closet rather than pulpit communion with God. I have no doubt that the devoted minister, who by unavoidable circumstances is compelled to enter his pulpit without preparation, will receive unexpected assistance. But let not this fact encourage persons to neglect unnecessarily, their preparations, for they have not the least encouragement to expect divine assistance. I once knew a professed minister of Christ, who was never so happy as when denouncing

notes. He would spend his week in lounging about the House smoking his pipe, or in drifting about the neighborhood, "talking politics," or any thing else that would not aid his preparation for the pulpit. He depended on God for his sermons—"on the inspiration of circumstances"—and as might have been expected, his people soon found that his dependence was not of the right kind, for God never assisted him. I have known others who devote the week to business, from motives of worldly gain, and they depend upon the "inspiration of circumstances" for their sermons. They go into the pulpit with their minds and hearts all clogged with the dust of the factory or farm, depending, they say, upon God for thoughts, but ah! the people see that God does not help them. Now if there was a positive necessity for their inappropriate labor during the week, they undoubtedly would be aided, but if "filthy lucre" is at the bottom of it all, or unbelief, or preference for worldly labour, their dependence upon God is all profession and they obtain no aid upon the Sabbath. As far as dependence upon God is concerned, or special assistance, it matters not whether one is influenced to neglect his preparations for the pulpit by the extremely wicked motives I have mentioned, or by mistaken views of study.

If, Mr. Editor, you say you agree with me in all this—that you go for thorough preparation for the pulpit—even for writing out sermons, which I have no doubt is the case, do not say any thing more about dependence upon God, the inspiration of circumstances and the like, unless you are prepared to show that the system of "occasional reading," has less advantages in this respect than your own.

I have long been aware that many persons object to notes on the ground that those who use them prefer to depend upon old sermons, written by others, rather than upon God or their own minds. But, Mr. Editor, I was not prepared for that childish charge from so intelligent a source as yours. "It is much more easy to patch up a bed-quilt kind of sermon by taking a part from this author and a part from that," &c. &c. Do you really think then, that he is less liable to make a free use of the ideas and language of others, who writes out his sermons and delivers them without notes, as you advise, than he who writes out his sermons and reads them? Is the writing or the delivering of what is written, the snare? It is surely the former, if either, and that you approve of. But further, if one is bent on dishonesty in this respect, abstinence from notes will not save him. He will borrow his ideas, at all events, and may do it with as much facility with brief notes or with none at all, as with full notes. Indeed, it appears to me that those who depend upon old sermons, as a matter of policy, should leave their notes at home, for they would be less liable to be suspected of dishonesty, especially by those who look upon notes as proof that the discourse is not original. Let not your readers, Mr. Editor, for a moment suppose that they will destroy the pernicious and wicked practice of using other men's ideas as original, by destroying notes. The difficulty lies deeper than in a fondness for the pen. It must be traced to a fondness for brighter plumes than nature has furnished, of sufficient strength to induce the guilty person to obtain them dishonestly, rather than not have them at all. Many of our best and ablest preachers, are note preachers. Are they less original than others? No, no; there is no force in this worn out charge. Investigation will show that note preachers are the original preachers of the denomination.

In this connection it has long been urged that men may preach by the aid of notes, without a call to the ministry. To my utter astonishment, Mr. Editor, I find this insinuation for the first time from an intelligent source, in your remarks. May not men preach without notes who have had no call to this work? Have they no talents, no memories, no means of deceiving people, but by reading their preparations for the pulpit? This difficulty comes with less plausibility from you than from those who have before urged it. You advise all the writing in one's power, while they think any use of the pen a denial of special aid. Again I must ask, is the writing or reading of what is written the snare? Surely the former, if either, and that you advise. If men are disposed to set up as preachers without an invitation from Jehovah, they will contrive ways to do it, though pen, ink and paper are denied them.

As a denomination, we have rigidly adhered to the idea of a special call to the ministry. May we ever do it. We have no class of ministers who would come to the rescue of this doctrine quicker than those who sometimes read their sermons. Did we not know that this charge against habits of reading, is entirely unfounded, without the shadow of an excuse, we should be deeply pained by it. No doubt we shall be greatly obliged to you, Mr. Editor, if you will just give us a few of the reasons which have brought you to the conclusion that our ideas will lead us to deny a special call to the work of the ministry. A little proof of your serious charges as you go along will be quite acceptable.

In fine, on this objection, let me distinctly say, that entire reliance upon God is the duty and blessed privilege of ministers, but it is just as necessary in the note preacher, that his notes may be worth reading, be well read, and do any good when they are read, as in the extemporaneous preacher. Besides, we detest this appearing in other men's plumes, and feel ashamed of our brethren when they do it; but notes, as all experience proves, are not necessary, or the least help to plagiarism. Let his arm be palsied, who writes against a special call to the ministry, but we know that note preaching has no tendency to this error. It must be traced to wrong views of Scripture. D.

REVIVALS.

ILLINOIS.—Has been populated by an enterprising community whose history is proof that national and religious prosperity must go together, for there is no substitute for the Christian religion in elevating and promoting the interests of humanity. The people prosper where pious institutions are sustained and promoted; where they are neglected or treated with irreverence, the people retrograde in virtue, intelligence, industry and happiness.

Revivals of religion powerfully enhance the value on society, wherever their mild and peace-

making influences are shed and enjoyed. Illinois churches are frequently and abundantly blessed by their means. Manchester and Winchester churches; Cedar Creek and New Hope churches; likewise Carthage church and Goshen church, all have been revived more or less during a few weeks past. Four of the converts spoken of were children of ministers, three the children of a Pastor of one of the churches, most abundantly blessed. Some of these churches speak of having had accessions every month since their organization. Goshen church occupy a meeting house, "in which a Parkerville church died a natural death."

PENNSYLVANIA.—Rev. G. Higgins, of this city, baptized eight on Friday the 5th inst., and there continues among his people a spirit of genuine engagement in the work of the Lord.

Br. Hall of Ridley, writes that about one year ago the church began praying the Lord to give them an under-shepherd, whose providence, they trust, directed him thither. From the time of his ordination, an unusual solemnity appeared in the congregation. The death of a young man in Springfield gave to the people a more solemn aspect. They resolved to sustain successive meetings, beginning on the fourth Lord's day in January. They renewed covenant with God and each other, and looking from the ministers to Jehovah, said, "Lord, here am I, use me for thy glory and for the salvation of souls in Ridley." A mother brought her son and daughter, and by prayer committed them to the God of salvation, who accepted her free-will offering, and renewed them in the spirit of their minds. The arrows of burning truth, flew thick and fast, and were lodged in the hearts of the King's enemies. Sinners said, "what shall we do?" We pointed them to the Lamb of God, the way of salvation by grace, and soon their hearts were staid on him. Br. Tindall, E. B. Hall, and D. Trites, faithfully labored among us, and we esteem them highly for their work's sake. Last Lord's day we baptized 16 happy converts in Darby Creek—10 or 12 are ready for examination, and many are saying, "we would see Jesus, unto God be all the glory, praise his name evermore."

Br. S. Williams, under date of Feb'y 27th, says: "We have enjoyed a season of refreshing from the presence of the Lord in the first Church of Pittsburg. Since the 1st of January there have been anxious persons among the hearers. But after the labors of Br. Collins were commenced with us, the number greatly increased. He preached upwards of 50 pungent sermons which were blessed to the conviction and conversion of a number of precious souls. 46 have been baptized and more are expected. Br. C. is now preaching in Washington, Pa., with good prospects of usefulness to the prostrate cause in that place."

Trumansburgh, N. YORK.—About 70 have been brought to submit to Jesus, in the hopes of being by him saved from the wrath to come.

At Ithaca and Farmersville, about 100 are enrolled as those who have hope that they have truly repented of all their sins and found pardon through the blood of Jesus Christ, which cleanseth from all sin.

IOWA.—Away off in this western region, we are recently informed, that religion is in a flourishing state. All denominations are advancing, and considerable accessions are being made to all evangelical churches.

Br. G. F. Adams writes from Baltimore, "I am happy to say that God is again visiting our churches in mercy. About 30 have been recently added to the Calvert street church by baptism, and I believe nearly as many to the first church. A goodly number in both congregations are enquiring the way of life."

KENTUCKY.—Stamping ground church seems to have been much revived, and the community greatly interested. Silas church enjoys the labors of a Br. who exerts a happy influence on the surrounding community; thirty have been recently baptized. Paris church, has also received thirty, and the correspondent of the Banner says "they need in that region intelligent and faithful laborers, and prays that the Lord would send them many such."

MASSACHUSETTS.—Sandisfield—Twenty-one, most of whom were young, have professed to love the Saviour. In surrounding towns the work of conversion is going forward, and the region long desolate and drear begins to bud and blossom, and even to bear fruit.

NEW YORK.—Keese, near Lake Champlain, has recently been visited with faithful, plain preaching, and the pure doctrines of the cross were applied with force, and the spirit of God made them effectual. Two years ago and only twenty Baptists were known in the town, and they in disorder—now, one hundred and thirty are there, worshipping in their own new meeting house in the centre of the village.

Breadfoot is near, and enjoying special and great manifestations, that the Lord will bless the means of mercy to the rescue of sinners from the power of sin.

RHODE ISLAND.—A work of mercy began last fall in Richmond, a factory district, and has reached many surrounding neighborhoods, and converts to the gospel are rapidly multiplying. About seventy have been baptized in the vicinity, and in a charitable judgment many more are born to die no more forever.

VERMONT has long been refreshed, and the moral interests of her people, like the forests on her mountains, seem to be ever green and flourishing. The Pastor of a Church in Bethel, speaks of the mercy of God as flowing still, and over forty have been added to the church by the sacred visible door—Baptism.

WASHINGTON, D. C.—Rev. E. Andrews writes in a private note that he has frequently visited the baptismal waters, and introduced young converts in the Second Church in that city.—*Bap. Record.*

DRUNKENNESS THE PARENT OF CRIME.—When the Duke of Wellington was examined before the commissioners appointed to inquire into the subject of military punishments, he gave the following pithy answer to a question on military drunkenness. Lord Warrcliffe inquired, "Is drunkenness the parent of crime generally in the British army, in your opinion?" The answer of the great captain was given in a single word; It was, "Invariably." Comment here is unnecessary.—*Banner & Pioneer.*

AN INFIDEL'S ADVICE.—A writer in the Western Observer, Bishop Melvaine, we presume, relates the following remarkable anecdote:

I have recently been in conversation with a gentleman who personally knew the noted Tom Paine, from whom I have learned some particulars, which it may be useful to repeat. This gentleman states, that when a young man he was driving his father's wagon from Sing Sing to a place in Westchester county, N. Y., when Paine, travelling the same way, requested to be taken in. The young man, consenting, they rode about twenty miles together. The fame and talk about 'Paine's Age of Reason,' had made a sceptical impression on the mind of the youth, and finding himself in the presence of its author, he gladly availed himself of the opportunity to learn more of that sort of reason. In the course of the conversation, Paine positively asserted that he believed the Scriptures to be the word of God, and most seriously charged his auditor not to read his book, or if he did, not to suffer it to have any influence on his mind. He said it did not contain the truth; that he wrote it, at first, without the intention of publishing, merely to see what he could do; that he deeply regretted its publication, and would give any thing had he never written it. Such was the serious earnestness of Paine in these remarks, and so conclusively did he reason against the principles of his 'Age of Reason,' that he entirely removed all sceptical impressions from the mind of the young man, (the present informant,) so that the latter has ever since retained a grateful recollection of the conversation, and now says, that such was Paine's earnestness to prevent his being injured by his writings, and to eradicate all such evil impressions as they had already made, that he can never lose the remembrance of it. The same gentleman says, that he has heard of several persons who could relate the same observations from Paine to them.—*Banner & Pioneer.*

Rev. Baron Stow, in a letter published in the Christian Watchman, dated Paris, 14th Jan'y. 1841, says:

"We are in the midst of a people who pay no religious regard to the holy Sabbath, and who, though decorated with crosses, are 'the enemies of the cross of Christ.' 'God is not in all their thoughts.' They 'live after the flesh.' O when shall the gospel be preached here in its purity and power, and this wicked city be distinguished by revivals of religion?"

All that I have seen, both here and in England, only makes me love my country the more. I love the land of my birth, not for her buildings, piles of brick, wood, and stone—not for her armies, her navy, her military schools, her painting, her statuary—but for her constitution, her laws, her churches, her schools, her liberty, her religion, her thousand, thousand excellences and privileges of which the old world knows nothing, and under her present system, can know nothing. I love my country, because she is the best spot on the earth in which to recover the lost image of God through Jesus Christ our Lord. If I get no other good by this temporary absence, I shall certainly obtain this—the deeply-wrought conviction that Americans have occasion to be grateful and contented. No consideration, but the one which tore me from my loved home, and my loved duties, would induce me to remain in Europe, for a single day."

OUR RELATIONS WITH GREAT BRITAIN.—By the statement of Mr. Buchanan, chairman of the committee of foreign relations, in the Senate, the apprehensions of war with Great Britain are greatly quieted. In regard to the report that sharp notes had passed between Mr. Fox and Forsyth, it was without foundation; nothing of the kind had occurred. And as to the northeastern boundary, the most alarming feature in our differences, that is in a fair train of settlement. The governments of Great Britain and the United States "have agreed upon the main points of a convention for the final adjustment of the difficulty. And in the opinion of the Executive, Mr. Van Buren, there is every reason to look for a prompt and satisfactory termination of the question." Advices from Washington all confirm this important information. There seems to be no real difference of opinion between the two great parties in regard to our matters with England. The determination to maintain the honor of the Government, and the necessity of putting the country in a proper state of defense, and at the same time to adopt every judicious course to prevent a rupture, are in accordance with the views of both.—*N. Y. Bap. Reg.*

A SINGULAR CASE.—There is a prisoner in confinement in the Bridewell in Barkhamstead, named Francis Beckett, committed for vagrancy. Nearly ever since his commitment has been frequently subjected to fits, and is obliged to be chained down to his bedstead and constantly attended by two men. When he is attacked by a fit he commences praying, singing hymns, and then takes his text from some part of the Scriptures, and preaches a sermon, exactly similar to the services performed at Dissenting chapels. His language is extremely good, particularly his sermon, and would not be unsuitable to any place of worship; his delivery is good and regular. And, what is very remarkable, he is rather an illiterate man, and can scarcely read, with a great impediment in his speech, and totally unable to do such things when in his right mind.—*Bucks Gas.*

I have just learned from Hon. Mr. Briggs, who attended a temperance meeting in Baltimore, on Thursday evening, that the Washington Temperance Society of that city, which was organized in a grog-shop last year, by some half a dozen hard drinkers, who suddenly came to a resolution there never to drink any more, consists at present of a thousand members of a kindred description; that there is in that place a Young Men's Temperance Society, consisting of about thirty active members, whose object is to induce as many as possible to join other temperance societies; and that there are about 8000 Sunday school children, who have taken the temperance pledge. Is not this glorious? Verily, this temperance reform seems destined to go through the whole earth and to carry every thing before it. God speed it, say I; "And let all the people say Amen."—*Bap. Adv.*

DEATH IN THE BALL ROOM!—The inauguration ball held in this city on the night of the Fourth inst., in honor of William H. Harrison, President of the United States, must have been a mournful occasion to those present. Death mingled in its festivities, an unbidden and unwelcome guest, and bore down a victim more than sixty years of age, who had come to participate in the general joy. About the time that the first dance was commenced, Mr. William Parker of this city, fell dead, just as he had led his partner to the floor! And how must that partner have felt!—how must all have felt who witnessed the spectacle! Who would wish in such a place to shut his eyes for the last time, upon every thing in this world? Who would covet the pillow of thorns on which the actors in that scene sought repose after its festivities were past? Who would covet their associations, whenever in subsequent life, they shall call up the events of that evening? Remember, remember, reader, whenever you are tempted to visit a ball room, that Death may be a guest and you may be his victim!—*Adv. & Bap.*

SEMI-MONTHLY LIST.

Deaths.

Elder John Milner, Pikes Co., Ga., January, 27, 1841.
Elder John Waldo, Harrison Co., Va.

Ordinations.

Wm. Nesbit, Grafton, Ohio, December, 1840.
J. F. Burbank, late graduate of Newton Theol. Institute, as Rector of Bap. Ch. at Taunton, Mass., Feb. 4, 1841.
John C. Soger, Mendon, Adams Co., Ill., Jan. 20, 1841.
A. F. Tilton, Franklin, Ind., Jan. 21, 1841.

Churches Constituted.

Charleston, Ohio, Feb. 4, 1841.
Shapleigh, Maine, Jan. 21, 1841.
Medford, Burlington, N. J., Feb. 25, 1841.
Bunker Hill, Ill., Jan. 10, 1841.
Boonville, Ind., Jan. 20, 1841.
Chittenango, Madison Co., N. Y., Jan. 7, 1841.

Removals.

Rev. IRA JUSTIN, late of Lakesville, N. Y., to Honeyoe, N. Y.
Rev. D. C. WAIT, late of Northumberland, to Minersville, Pa.

WHY IS IT THUS.—There are about sixty thousand Baptists in Kentucky, and perhaps as wealthy as any community of Baptists of the same number in the Union, and yet (we hate to publish it) there are only about 1,600 taking our paper! Thousands of them are regular subscribers to political journals, while their only denominational paper is almost entirely neglected. Will not the ministry and leading brethren try to remedy this evil?—*Banner & Pioneer.*

AN UNLOVELY SIGHT.—A female professor, on whose heart christian principles operate but feebly, who is imprudent in conversation, but having a gift to express herself to advantage on religious subjects, fancies that she is advanced in the things of the kingdom of God far before any others, so that, believing she knows more than even ministers, she will ever be finding fault with them, or dictating to them what course they should pursue. This is an unlovely sight indeed.—*Morning Star.*

EPISCOPAL CLERGY.—The comparative progress of the clergy of the Episcopal church in the United States is as follows:—In 1801, there were 192; in 1811, there were 238; in 1820, there were 310; in 1832, there were 688; in 1840, there were 1059, of whom 19 are Bishops, and the remainder are Presbyters and Deacons. The numbers of persons, including the communicants who attend and support the church in the United States, is estimated at 1,000,000.

Of the Clergy of the Church of England in the American Provinces and Islands there are 412, of whom 6 are Bishops. Of the Clergy in England and Wales there are 18,009. The number in Ireland, Scotland and the East, is not known; it may safely be put down at 5000—so the whole number of Clergy of the Protestant Episcopal Church in the world is about 25,000.

TRANSLATION.—Mr. Editor,—I was lately informed by a person knowing to the fact, that in the Pedobaptist translations in the Seneca and Chippewa languages, in which the word *baptize* is rendered to sprinkle, the 23d verse of the 3d chapter of John reads thus:

"And John was sprinkling in Enon, near over to Salim, because it was watery there; and they came and were sprinkled."—*N. H. Bap. Register.*

CHRISTIAN SECRETARY.

HARTFORD, MARCH 19, 1841.

Fiscal Concerns of our Foreign Missions.

We have for some time felt much solicitude in regard to our Foreign Missionary operations, and desirous to find leisure to offer a few thoughts on the subject which have long been in our minds.

The point to which our attention and anxiety have been directed, is indicated at the head of this article, viz: the fiscal concerns of these missions. The receipts into the Treasury for the month of January of the present year, were about \$1600; for February about \$2200—being for the latter month about one-fourth part of what is needed for the monthly expenses of the Board.

What is the cause of this lamentable deficiency?

We are aware that there is a cause operating in the premises which has not to any considerable extent been in operation till lately; we mean the matter of slavery and anti-slavery—now this cause we mean not to descend upon in the present article. Brethren at the south or the north who withhold their money from the object of sending the Gospel of Jesus Christ to the heathen because the Foreign Board will not take ground upon abolition, we must at present leave with their Judge and ours, well assured that they can by no means answer it at His

bar. We are persuaded however that the matter just alluded to is not the principal cause of the deficiencies of which we complain: such deficiencies, a sudden and unexpected falling off in our receipts, have occurred before—indeed too many times.

The grand and principal cause we are well persuaded is this, a want of organization and system in our pecuniary collections. It may be rather humiliating and mortifying to acknowledge it, at this late day, and to us it is so, but the fact is we think indisputable. Partial and imperfect organizations we have, but not general, and in this respect we are behind several denominations, and in particular are behind our Congregational brethren. This denomination organized themselves for the Foreign Missionary work about the years 1824 and 25, substantially after the following model:—they sent out agents, principally young men already designated as Foreign missionaries, into all the towns and parishes to organize Male and Female (separate) Primary Missionary Societies. These societies appoint a certain number of collectors, in New England usually a gentleman and lady to each school district—each collector is to call on every individual of his or her sex, in the allotted precinct, (unless in cases where they feel quite sure it would be of no use,) and solicit their bestowments. The collections are made once a year and at stated periods.* These primary societies again are auxiliary to county societies, which meet once a year, in Connecticut, usually at the time of their "Conventions," and are the receptacles of the funds collected by the primary societies. From these county societies the funds are sent to the Treasury of the American Board of Commissioners for Foreign Missions. The county societies are frequently visited at their anniversaries by agents of A. B. C. F. M., addressed and encouraged by them, and thus an influence sent down to the primary societies through their delegates which keeps them alive. This system of organization has been established by Congregationalists, I believe all through New England, through most of New York, and to a certain extent in many other states. What is the consequence? Why, their receipts come into their Foreign Missionary Treasury almost with the steadiness and regularity of monies raised by a tax, and as any one may see by examining the Missionary Herald, almost all their funds come from these primary societies.

About the year 1825, nearly the same system of organization with the above was commenced by our denomination; the churches in Maine were nearly all organized, and a part of those in Massachusetts. There the matter seemed to rest, and has seemed to rest ever since. The agent in organizing the state of Maine was Rev. Ira M. Allen, now of the American and Foreign Bible Society. The organizations in Maine, we apprehend have never received much nursing, yet unless we quite mistake, their good effects are even at this late day visible; for of the small sum received into the Foreign Treasury for January, we believe one sixth or more was from the state of Maine.

Now in our judgment what we need is substantially the system above described. Perhaps we should need nothing correspondent to county auxiliaries; if we did, our association would no doubt answer the purpose, but we are inclined to think our primary societies might as well pay directly to the State Convention. In places where Baptist population is sparse, two or more school districts might be allotted to one collector.

In cities, perhaps the school district plan would not be the best—there the method now usually practiced upon, might still be continued, viz., a subscription made in the congregation convened for the purpose, and absentees called on subsequently by the collectors. Something analogous to this might also be resorted to in those states of our Union, where the school district system could be.

We commend this whole subject to the attention of our Board of Foreign Missions, and especially to that of the venerable and much respected Secretary of the same. We confess that it is for their eye principally that we have written the above; and that because we are convinced that if a general, thorough, and excellent organization is ever effected among us, it must be done principally through their means. We desire that the subject may receive whatever attention it deserves at their Triennial Convention. To us it seems that the young men who are delayed in their intended departure to the foreign field, could not be better employed than in establishing the organizations alluded to. Until some system of the kind be established, it is, in our judgment, in vain to expect steadiness and certainty in our receipts. As it has been of late years, there is every now and then an alarming deficiency of funds, upon which a sort of spasmodic effort is made, a special circular of special agent is sent out—the city or more liberal churches are almost exclusively plied, and are taxed, certainly far beyond their proportion with their whole brotherhood, and that not because the latter are not willing to give, but because they are not regularly and systematically called on. In our own Connecticut, which we believe usually has the credit of not being much behind in these matters, we find that for the Conventional year terminating June 1840, of the 88 churches composing the Convention, 48 only contributed for Foreign Missions. Several very able churches did nothing at all, and of the 48 who gave, the sum from several was the meagre trifle. Now let a system of annual solicitation be established in these 88 churches and we believe every one of them would give.

* Each collector is furnished with a little book to enter names, and also containing instructions and advice to aid him in the performance of his duties.

But we must close. We have already occupied much more time and room than we intended. We have barely a word to say to those churches of our State who have done nothing for the Foreign Mission this year.—Dear brethren, behold the empty Treasury—hear, as it were, the missionaries and their children crying for bread! Will you delay your duty any longer? We trust not. Pastors and leading brethren, arise, for this matter belongeth unto you!

Touching the organization which we have described, we will just add, we have been rather more particular in describing its details than might otherwise have been expedient, in the hope that some of our churches would at once proceed to organize themselves upon its model, which they will find they can very easily do.

REVIVALS.—We are not aware of any material change in the progress of the revival in this city during the past week. As near as we can learn, the interest continues about the same as heretofore.—The meetings in the different churches are well attended, and we hear of new cases of conversion daily.

Rev. Mr. Reid of Wethersfield, baptized several candidates last Sabbath, and we understand that the work is increasing in interest. We have heard nothing definitely from Rocky Hill for some days. By the last accounts we had, the work was still progressing, and among the young converts was one man ninety years of age.

In Saybrook, Deep River, Essex, and other places near the mouth of the River, we learn by a gentleman from that section, the Lord is blessing his people in a wonderful manner. In fact the whole range of towns from the mouth of the River to the northern line of the State appear to be enjoying a season of "refreshing from the presence of the Lord."

PRIMITIVISM.—A series of letters have appeared in the Baptist Advocate, during the late session of Congress, over the above signature, which we have transferred to our columns. Our only object in doing this was, to give a condensed history of the proceedings in Congress, which we thought might be accomplished in this way better than by publishing the journals of the reporters. We find, however, that some of our readers have taken exceptions to the political sentiments of the writer. We wish it to be understood that we do not endorse those sentiments; and further, that the Secretary is wholly neutral on the subject of politics, and will remain so as long as we have the charge of it.

THE AMISTAD CAPTIVES.—We are happy to announce that the Supreme Court of the United States have decided, that the Amistad captives ARE FREE. Judge Story pronounced the opinion of the court on Tuesday, March 9th. The committee, who have had the management of the case, recommend that public thanks be given on the occasion, to Almighty God, in all the churches throughout the land. We learn to day, that the Africans are to be removed to Farmington for the present.

INAUGURATION OF GEN. HARRISON. We take so little interest in the political movements of the day, that we forgot to mention in our last paper, that Gen. Harrison had assumed the reins of Government.—The Inaugural Address would occupy an entire page of the Secretary, we therefore concluded to omit it entirely. We dislike the practice of writing politics by the square yard.

BAPTIST LIBRARY.—The fifteenth number closes Fuller on Communion, and commences a Biography of Distinguished Baptists, which is continued through the sixteenth number. These biographies are short and highly interesting, embracing the leading events in the history of each individual in the short compass of one or two pages. The editors have thus adopted an excellent plan to render the work interesting and instructive. We would again commend the "Baptist Library" to the notice of our readers, hoping it may have a tendency to extend its circulation. A valuable library may be obtained in a few years, containing not only a vast amount of Doctrinal and Practical matter, but also an interesting biography of our most distinguished divines and eminent men.—The price is only one dollar and fifty cents a year.

YOUNG PEOPLE'S LIBRARY. This is a valuable and interesting republication of standard religious works, designed for the benefit and instruction of youth. Published at North Springfield, Ct. Rev. B. Briery, Editor. Price two dollars per annum. Semi-Monthly.

Rev. Wm. Palmer, of East Lyme, has removed to Norwich, Conn., where he requests communications, &c., to be addressed.

COMMUNICATIONS.

For the Christian Secretary.
[A. M. 1822.] BIBLE SUBJECTS No. 7. [A. M. 2182.]
STORIES ABOUT JACOB.

Some remarkable events are recorded in the history of Jacob, who was also called Israel. He early obtained the birthright of Esau for a little boiled pottage, as Esau for a morsel of meat sold his birthright, and found no peace of repentance, though he sought it carefully with tears. One very remarkable circumstance related of Jacob is his obtaining his Father's blessing. It seems that Esau being the oldest, had according to the customs of those times, the best right to their Father's blessing. But he had married contrary to the choice of his parents, by which he had grieved them, and probably their mother felt less regard for him on this account. Note. Children may receive a good hint from this circumstance to please their parents in all things which are right and commendable. Isaac called Esau to him, and foretold the event of his death, and desired him to procure a little venison, and pre-

pare him a good supper that he might manifest his regard for him his first-born, and that he might bless him before he died. It seems that the affectionate mother Rebecca is looking out well for Jacob. Esau goes to the forest for venison. Meanwhile Rebecca calls Jacob and sends him to the field and procures two kids, and prepares a good repast for the venerable patriarch. She also fitted out a "rough garment to deceive" the good old man. By this plan Jacob obtained the Father's blessing. Many strange things attend this narrative. It may not be our prerogative to censure or approve of all that Jacob did. It seems that this act of deceiving Isaac seemed to separate Jacob from his much loved mother, and of course gave them an opportunity to reflect on the result of the artful affair. But certainly there was the overruling hand of God in all this.

We now follow Jacob to the land of Padan-aram. On his way "he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold the Lord stood above it; and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Thus and still further as recorded in Genesis, the Lord pronounced blessings upon him. And Jacob awaked out of his sleep, and said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How awful is this place! This is none other but the house of God, and this is the gate of heaven. Christians sometimes have similar feelings when "God and his love possess the mind." After this we find our friend serving Laban fourteen years,—is married and departs with great riches towards his ancient home. He proceeds to meet his brother Esau with great presents. He wrestling with an angel, prevails; and his name is called Israel. Hence all his descendants are called Israelites.

When he met Esau with his kindness, his love was reciprocated by his brother. So "A gift in the bosom pacifieth wrath." He enters the land of Canaan and builds an altar to the Lord.

We must pass over the very interesting scenes which followed in the life of the good man; hoping that this brief recital of some portions of his history, will incite our beloved readers to turn to the Bible and read his whole history. There may be found the account of his sons, especially the pathetic record of Joseph at home, of Joseph in prison, and also in the Ruler's Seat. Finally, having been tried as silver is tried, having served God, and believed in Christ, the promised Land, which was to come, he died in peace, and was buried in the land of Canaan.

From these sketches of sacred history let us be persuaded to trust in God. "Behind a frowning Providence, He shows a smiling face."

While with kind parents we remain,
We'll honor and obey;
Respect their counsels and their pains,
And seek to well repay.
When we forsake the friendly roof,
And roam through lands abroad,
From sinful snares we'll stand aloof,
And trust in Jacob's God.
If tidings sound to grieve our hearts,
And Joseph's loss we mourn,
Still Jesus lives to take our part,
He has our sorrows borne.

QUESTIONS ON THE ABOVE.
Whose birthright did Jacob obtain? How did he secure the blessing? What did he behold in his dreams? Where may his history be found? Where was he buried? What improvement should we make of this history?

We commend the advice contained in the following communication to the females of our denomination, hoping they may be induced to do something in behalf of our Foreign Mission cause.

For the Christian Secretary.
To the Female Members of the Baptist Churches in Connecticut.

Dear Sisters in Christ: How long shall we close our ears to the repeated cries of our Missionaries for more help? Also to the circulars of the members of the Board of Foreign Missions, stating that there are men who stand ready to go to the aid of our brethren in Asia, but they have not the means to send them? And is it so that Jesus Christ has commanded a part of his disciples to "Go into all the world and preach the Gospel to every creature," and left others of his disciples to consult their own pleasure whether they will help to sustain their brethren in the field of labor; or leave them to sink under their burden alone? Why have those dear Missionaries and their companions forsaken all the blessings of home and relations, and become wanderers in a heathen land; deprived of almost every privilege which renders life desirable, except the delightful privilege of doing good? Think you, my sisters that while they have gone in obedience to the command of their Redeemer that we have not some duty to the poor heathen as well as they? If we cannot go and preach to them, let us do all in our power to sustain those who have gone to preach to them the blessed Gospel of Jesus Christ; and are now looking to us to supply them with the means of spreading the word of God among the heathen. Sisters in Christ, let us give this year as much to spread the word of God at home and abroad as we should if we knew it would be our last opportunity! With many of us it will be the last. Before our appeal from our neglected Missionaries shall reach us we may be called to give an account of our stewardship. O! let us remember the dreadful sentence of him who hid his Lord's money! We have more than one hundred Baptist Churches in Connecticut. And is there not one female in each of these churches that has it in her power to pay into the Treasury of the Lord one hundred dollars this year? If so, let me entreat of you my dear Sisters, you who hope for mercy through the merits of Jesus Christ, show mercy to those who are calling to you for the bread of life. And now my Sisters, you who read the religious Publications, I charge you before God, shut not your ears to these cries any longer. Go to every Sister in your church who does not help in this great work, point out to her her duty, and beg of her to do it. Collect in this way the tithes into the Lord's Storehouse, that there may be enough to provide bread for those who have gone to the heathen,

and to spare to those who are ready to go. The writer of this is a member of one of the small Baptist Churches in Conn., yet will pledge herself to send up to the Convention in June for the Treasury of the Lord from the females of her church, one hundred dollars.

For the Secretary.

DANBURY, 8th March, 1841.
Messrs. Burr and Smith, when I wrote you a few weeks ago, I intimated that God was granting us the gracious influences of his spirit. For some time previous to the commencement of the present year, we had been endeavoring to make arrangements for a series of religious meetings. To aid us we had sought the services of Dr. Daniel S. Hill, of Beekman, N. York. Various circumstances made it necessary to delay the beginning of the series above referred to till the 14th of January. And as help did not come from abroad, we labored almost alone for nearly a week, mainly in the sustaining of evening meetings. In the meantime, however, by the blessing of God, some impressions were made, one had obtained hope, and the spirit of prayer and dependence on God began to be felt by some at least of the members of the church. Thus by the divine blessing on the efforts of his people, the way was somewhat prepared. On the 20th of January, Dr. Hill came to us and remained about 17 days, preaching generally afternoons, and constantly evenings; each exercise being introduced by a prayer meeting. It was soon apparent that God was indeed in the midst of us, calling up his people to their duty, and to an earnest care for souls, and impressing deep conviction for sin upon the hearts of the impenitent. For three or four weeks convictions took place almost daily. As the fruits of this blessed work I baptized 6 on the first Sabbath in Feb. and 12 on the last. And it may safely be presumed that a considerable number more will come forward soon.

The converts are most of them in the morning of life. Several, however, are heads of families. A number of children in the Sabbath School give pleasing evidence of having been born again. As we look upon the church, and observe the brotherly love and comfort of the Holy Ghost that prevail, and upon the number that have lately been born from above; we are led to exclaim, what hath God wrought! It is the Lord's doing, and marvellous in our eyes.

I hope the brethren will pray for us, that the word of the Lord may still have free course among us, and be glorified. For we cannot lay our hands on our hearts and look up to God and say of the work in the present stage of its progress, it is enough. We do long for the conversion of multitudes more, who are now in the gall of bitterness and the bond of iniquity. I ought to add that already the last member of three families among us have been added to the church by baptism.

Very respectfully yours,

ADDISON PARKER.

P. S. Since the above was written, considerable attention is manifest in some of the other congregations in this town. There is reason to hope that the work of the Lord among us will become extensive.

A. P.

For the Christian Secretary.

Mr. Editor,—I noticed in the editorial columns of your paper, No. 50, a remark on the "sensitivity of X. Y. Z." Who this "unhappy" man is I know not; but am unwilling to have the public think it was my good brother And-per-sand; for he is a smart young man, with admirable talents, and so manages as to keep his "toes" on the heads of others where they are perfectly safe, without any danger of being "trod upon" or "bruised."

Z. W.

SELECTED SUMMARY.

From the Baptist Advocate.
FROM OUR WASHINGTON CORRESPONDENT
U. S. REPRESENTATIVES HALL,
WASHINGTON, D. C., March 5, 1841.

Mr. Editor.—Yesterday was a day that will long be remembered in this city. It was, as you are aware, the day on which one administration passed away, and another succeeded it. Our country is now under a new order of things. We have just come under a new set of political principles, and are commencing a career under a new system.

The details of the Inauguration yesterday, you will see in the various papers. I need not, therefore, devote but a small space to the subject.

For days prior to the Inauguration, the city had been rapidly filling up, and great multitudes, aware that they could not find accommodations here, came within a convenient distance of the city on the night of the 3d, where they remained all morning, and then they poured in upon us in torrents. This city was probably never so thronged before. I have no doubt, that at the time the Inaugural procession was on its return from Capitol Hill, after the Inauguration, 100,000 of various descriptions were participants in the movement, either as composing the procession, or witnessing and cheering on its march, by shouts of acclamation in the streets, and by the waving of banners and handkerchiefs from the windows of the dwellings. Take it all, it was the most amazing and imposing sight that I ever beheld.

When Gen. Harrison rose to deliver his address, the immense assemblage began to uncover their heads; on which he immediately said, "Don't pull off your hats, don't pull off your hats." Thus he put us all at our ease at once, and we stood much more conveniently in such a crowd, than we could have done with our hats in our hands. He delivered the address with a strong, clear voice, and in an emphatic and energetic manner. When he came to that part of it which related to our foreign concerns, he turned towards the foreign ministers, who were standing on the platform some distance at his right, in their splendid official costume; and it was truly a sublime spectacle to behold this plain old gentleman standing up in a dignified and independent manner, face to face with them all, declaring what course he should pursue in relation to the nations which they represented.

In taking the oath of office, he expressed himself with peculiar emphasis, as if he was in earnest. I have merely to add, that I heartily approve of every word of the address, and deem it worthy of a Washington. Let this, however, pass as my individual opinion. You, as editor, are not obliged to say to it either yes or no.

Congress continued in session on the night of the 3d, till midnight.

The Speaker of the House, Mr. Hunter, delivered a most excellent valedictory—most excellent indeed. He is a very fine young man. Hon. Mr. Briggs, who has been frequently called to the chair during the session, would make a capital successor. This is not merely my opinion: I have frequently heard the remark made by others, that he was frequently called to the chair during the session. His judgment is good; his experience in the business of the House has been matured by six or eight years membership, and he has great firmness and decision. I think he will be a very prominent candidate, at the next session, for the Speaker's chair.

In my last, I noticed that portion of the plan of Mr. Adams in behalf of the Amistad captives, which he delivered on Wednesday of last week. On Monday of the present week, he finished the plan, occupying about three hours, making in all seven hours. The closing part was the most touching and impressive of any thing of the kind I ever heard. "Thirty-seven years ago," said he, "I was admitted an attorney and counselor in this Court. Several years after, I appeared here to plead the cause of the oppressed. I now appear here again to plead a similar cause, probably for the last time. But where are those who sat here at that

period? Where is Marshall, and where are his former associates? They are gone—gone, I trust to a blessed reward. And where is he who occupied that vacant seat when I began this plea? He too, has gone to take his own trial before a tribunal higher than this? And I do most fervently ejaculate the prayer, that you may so discharge your duties, that it shall be said to each one of you, when you go hence, "Well done, good and faithful servant, enter thou into the joy of thy Lord." In uttering the last sentence he was so affected by his feelings, that he could hardly articulate the words, and he sat down in tears. And many an eye, besides his own, gave a like token of kindred feeling in the soul.

Rev. Mr. Cookman, the chaplain of the Senate, preached his concluding sermon on Sunday last, in the Representatives' Hall. That vast Hall was filled to overflowing on the occasion. His theme was the Judgment Day, founded on the passage in the Revelation, "I saw a great white throne," &c. The discourse, as might have been expected, from the established reputation of the speaker for pulpit oratory, was eloquent, and not only eloquent, but solemn and affecting. After paying a short visit to his father in England, he is to take his station in New York, where you, Mr. Editor, and your New York readers, will have the opportunity, if you choose, of hearing, for yourselves, the eloquence to which Representatives and Senators have repeatedly listened with delight in this capital.

Congress have left a vast amount of business unfinished as I supposed they would, when I saw how they wasted their time during the principal part of the session. It is intolerable, that the public interest should thus be made to suffer by short sittings and long speeches. Several subjects, also, that have consumed the most time in the Senate, such as the pre-emption bill, &c., have not been taken up at all by the House, and so the battle must all be fought over again.

The Supreme Court are now engaged in the trial of the boundary line case, between Massachusetts and Rhode Island. The latter State claims a slice of Massachusetts five or six miles wide, along the whole length of the line between the two States.

It is supposed here that but few appointments will be made immediately by the new administration; that there will not be a sudden and indiscriminate sweep from office; that each individual case will be investigated by itself, and that those only will be removed from office, who, after due investigation, shall be found to have committed the rule laid down by Gen. Harrison in his Inaugural address.

The new Senate have a strong whig majority, 29 to 23. They are transacting executive business for the most part, since the adjournment of Congress, and sit with closed doors the greater portion of the time. Gov. Tyler, the new Vice President, is an able, spirited, genteel, dignified man.

I have not had an opportunity to inquire of a Catholic priest, with regard to that article in the Catholic Herald, but I will make it a point to do it, and will give you the result. With this your Washington correspondent brings his communication to a close, and bids you adieu.

Yours, PRIMITIVUS.

GREENOUGH'S STATUE OF WASHINGTON.—A correspondent of the Boston Transcript, writing from Naples, Jan. 13, says:

"Greenough has finished his statue of Washington, which is of a colossal size, and a beautiful work. He is represented in Grecian costume, seated, holding a sheathed sword extended, with the handle forward in the left hand, expressive of resigning to the people his military command, whilst the right hand is elevated, with the finger pointed upwards, to signify, that to heaven they are indebted for success in the use of it. The statue will be sent to America next summer, as soon as the ship of war shall arrive to receive it."

GOOD NEWS.—We have received the gratifying intelligence from our correspondent at Providence, that another of King Alcohol's fortresses has fallen, in the closing of the dram business at the bars of the New York and Providence Steamboats.

USEFULNESS OF A TRACT.—At a recent meeting of the Connecticut branch of the American Tract Society, Mr. Estlin mentioned that the reading of the tract entitled "The Conversion of the World," first turned the mind of Dr. Scudder to consider the claims of the Savior upon his personal services among the heathen. The zealous and self-denying labors of this missionary are well known, and their results in Ceylon, and on the adjoining continent of India, are too striking and manifold to be reckoned up, ere the coming of that great day for which all other days are made. Dr. S. himself has prepared and published two Tracts, which are extensively circulated abroad, by the Am. T. S., viz: "The Harvest perishing," and "Knocking at the door."—*Bost. Rec.*

The people of New London are taking measures to have the Worcester and Norwich railroad extended to that city.

Subscribers to the Secretary who receive their papers by B. Remington, will hereafter consider themselves responsible to the Publishers for the payment of the same, with the exception of his fees as Post Rider. Payment may be made to the Post Master in Suffield, or forwarded directly to this office. Should any of our subscribers in Suffield or Agawam, fail to receive their papers regularly, they will please notify us of the fact, and we will adopt some other method of forwarding them.

MARRIED.

In Chatham, on the 4th inst., by the Rev. Mr. Emery, Mr. R. Albert Mitchell, to Miss Susan Brown, both of Chatham.

In Bozrah, on the 4th inst., by Rev. Mr. Perkins, Mr. Cephas N. Porter, of Hebron, to Miss Olive Armstrong, of Bozrah.

At Brooklyn, on the 11th inst., by Rev. G. J. Tillotson, Mr. Edmund H. Bard, to Miss Emily Adams, all of Brooklyn.

DIED.

In this city, on the 16th inst., Harriet A. Porter, wife of Mr. Asa A. Porter, and daughter of James Brewer, Esq., of Springfield, aged 23.

At Rochester, on the 4th of March, Myron Holly Esq., aged 62. Mr. Holly was formerly editor of the Anti-Masonic Intelligencer, published in this city.

In New Orleans, Mr. John Francis, late of this city, aged about 43.

In Bristol, on the 4th inst., Mrs. Nancy R. Smith, wife of Mr. Alvin Smith, aged 39.

In Colebrook, on the 16th ult., Mrs. Betsey Phelps, wife of Mr. John Phelps, aged 82; on the 5th inst., Mrs. Wetmore Phelps, wife of Capt. Arad Phelps, aged 68.

In Plymouth, on the 24th ult., Miss Julia E. Todd, aged 23.

In Pomfret, on the 12th inst., after a long and lingering complaint of the dropsy which she bore with Christian fortitude, Susan Kingsley wife of Gordon Kingsley Esq., in the 72d year of her age.

Receipts for the week ending March 17.

Horace Pratt, 2 00; Mrs. D. Woodard, 2 00; Joseph Tannar, 2 00; E. A. Parker, 2 00; E. Jones, 2 00; David Sheldon, 1 50; Anna King, 1 50; Oliver Vail, 2 00; J. H. Beebe, 4 00; J. R. Farnham, letter received, all right; Elisha Niles, 1 00; S. Y. Beach, 1 75; Sarah Burnham, 1 00; A. F. Whittemore, 3 00.

The Treasurer of the Convention acknowledges the receipt of a bequest from Ransom Cogshall, delivered, and Rev. H. Bromley for Domestic Missions, \$5; also for Foreign Missions, \$5; and for Bible Soc. \$10; also \$5 from a member of the Baptist Church in Hadwick, Mass., for Karen Missions; also from Gustavus F. Davis, for F. Missions, \$10; Home Missions, 2 50; Bible Society, 2 50; Tract Society, 2 50; Education Society, 2 50.—\$19 50.

J. B. GILBERT, Treasurer.
Also from Widow Beulah Dart, of Vernon, 1 00; Mrs. Deborah Tuller, of do. 50; and Br. J. W. Bunch, for Foreign Missions.

Post Rider's Notice.

This is to notify all persons living on my route, who wish to subscribe for any of the Hartford papers to be delivered by me, that they can do so by forwarding by me, or otherwise, to the Editor, the price of subscription, in advance if forwarded by me, I will return them receipts for the same. The above will be strictly adhered to. B. REMINGTON, Suffield, March, 12, 1841.

N. B. My fees for delivery to be called for when delivered.

POETRY.

From the Baptist Record.
"Pity the Poor Seaman."

O, think on the seaman, toss'd on the billow,
Afar from the home of his childhood and youth,
No mother to watch o'er his sleep broken pillow,
No father to counsel, no sister to soothe.

Alone amidst waves of the desolate ocean
His prison-house floats at the sport of the wind,
Leaving all that his bosom regards with devotion,
Society, kindred and country, behind.

Ah! little know Christians while peacefully sleeping,
On home's downy pillow unwarmed and warm,
The woes of the seaman, his dreary watch keeping,
Amid all the horrors of midnight and storm.

Oh say shall the seaman, thus to banishment driven,
From all that entices round the bosom below,
Be sternly shut out from communion in Heaven,
And eternally dwell in a mansion of woe?

Brethren, pour on his pathway of sorrow and gloom,
The radiant light of the gospel of Peace,
And Bethlehem's star, will his passage illumine,
To the haven where darkness and tempest shall cease.

T. P.

Humility.

BY REV. C. C. COLTON.

The loaded bee the lowest flies;
The richest pearl the deepest lies;
The stalk the most replenished
Doth bow the most its modest head:
Thus deep humility we find
The mark of every master-mind;
The highest gifted lowest bends,
And merit meekest condescends,
And shuns the fame that fools adore,—
The puff that bids a feather soar.

MISCELLANEOUS

From the Christian Watchman.

Miss Lydia Champlin.

[BY REQUEST.]

The subject of this notice had but a brief sojourn in this world, being called away from the scenes of earth, before she had completed her 25th year. She was born in August, 1816, and died in January, 1841. But brief as was her sojourn here, it was sufficiently extended fully to develop her character. The narrative of her life, would present but few incidents other than such as are met with, in the life of nearly every youthful female whose brief existence scarcely transcends the period usually devoted to preparation for living. Her character, however, was very strangely marked, and seems to deserve a passing notice.

Perhaps her most striking peculiarities, and that which formed the basis of her character was a high degree of sensitiveness. Her impulses were remarkably quick and strong, and whatever direction they took, if deemed lawful, were seconded by all the powers both of the body and mind. Such strength of impulse naturally produced great activity—it stimulated both mind and body to intense action. Being by nature tremblingly alive to every thing around her, she never wanted for something to do—there was always some want to be supplied, some inconvenience to be removed, some pleasure to be procured, or some deed of charity to be done. Persons of but small sensibility feel but little of the infelicities of their own condition, and of the condition of those around them, and hence remain comparatively at ease under the most unfavorable circumstances; while a highly sensitive nature can never rest till every effort has been exhausted in smoothing and adorning the rugged path of life. It was thus with the subject of this notice. She was keenly alive to every thing around her, and therefore, intensely active. Any thing which held out the prospect of bettering her own or others' condition, was undertaken with alacrity and pursued with diligence. Her life, therefore, was one of unusual activity, both mental and physical; so much so, that one not intimately acquainted with her, and hence not knowing the source whence it sprang, might esteem it a fault rather than a virtue, especially in one of her sex. I never shall forget a remark she made to me the last time I saw her. "J—," said she, "people think me restless and not easily satisfied, but they don't understand my character; my disposition is not querulous, but I am too sensitive for such a world as this. A high degree of sensitiveness is undoubtedly one of the finer elements of the soul, but on this very account is liable to be misunderstood by the majority of people who know nothing of it from their own feelings. When in a healthful state it stimulates to the highest activity and is a source of the purest and most exquisite pleasure, but in such a world as this, it is liable also to prove the cause of restless anxiety and piercing pain. So that all things considered, perhaps it is as a great poet has said:

"Dearly bought the hidden treasure
Piercing feelings can bestow,
Chords that vibrate sweetest pleasure,
Thrill the deepest tone of woe."

Sensitive as was her nature, however, and strong as was her impulses, they were counterbalanced and directed by equal strength of intellect. From her youth, she exhibited great brightness and vigor of mind. With very indifferent opportunities she early mastered the studies appropriate to youth, and passed on to higher branches. Her fondness and capacity for study appearing so decided, it was thought best by her friends to afford her an opportunity of applying herself to it under favorable circumstances. She accordingly spent several years in Charlestown and New Haven at school, and afterwards pursued her studies farther in connection with teaching. The principal scene of her labors as teacher, was in the city of Providence, where she continued in this employment till her health absolutely forbade her continuing any longer. In this process, her mind, naturally strong, became highly educated. Her education, however, was rather of the solid, than of the ornamental kind, since she wished to fit herself for usefulness rather than show. Her reading was considerable and her acquaintance with philosophy, mathematics and languages, highly respectable. Her opinions were well formed and well sustained by appropriate reasons. She possessed a ready insight into things, and besides was in the habit of reflect-

ing much, which prepared her for profitable and interesting conversation. She rarely enjoyed herself more than when engaged with some friend, in animated conversation upon an interesting theme.

Her social character was such as might be expected from her temperament and mental qualities. As her temperament was sanguine, her attachments were ardent and permanent, and as she was fond of conversation she naturally both sought and made friends. Wherever she went, she soon found a chosen circle of friends, with whom she lived in affectionate and familiar intercourse, and whom she ever loved to the end.

At the present time, however, now that she has passed away from the scenes of earth, it seems most appropriate to speak of her religious character, and it is of this that I speak with the greatest pleasure. Her mind was early wrought upon by the Spirit of God, and at the age of 15 she made a public profession of religion, and connected herself with the Baptist church in Lebanon, Ct., her native town. For several years her enjoyment of religion was very great, and her anxiety for the salvation of others equally great. At this period, and for a long time afterwards her mind was much exercised relative to devoting herself to the work of a missionary. But no way in Providence opening, she gradually, though reluctantly, relinquished the idea, and concluded to make herself as useful as she could at home.—Though her health was feeble for several years previous to her death, still she always took an active part in Sabbath-schools, and other departments of labor in the church. She continued deeply interested in religion to the end, though she did not at all times, have that lively enjoyment of it which she had at first. The Bible was always her favorite book, and prayer her most delightful duty. She was sensible she should never get well for some time before she died, and often talked of death with the utmost composure. But as she drew near her end, being naturally severe in her judgments of herself, she had more fear of death, lest she might not be prepared for it. She spoke often of the holiness of God and of her own sinfulness, and said that she wished to be saved by him because he is a holy being.—Her sufferings were great, but she never murmured, and frequently would say, that the hand that afflicted her was too kind. She did not depart so triumphantly as some, but yet has left satisfactory evidence that she has gone to a better world. Her disease was a lingering consumption, which gradually wasted her away till she was brought to the grave. So true is it, that no age, condition or sex, is exempt from death!—Some are called in one way, and some in another, but sooner or later, we all must go, and if we are not prepared, it will not be for want of sufficient warning.

T.

CHILDREN'S CORNER.

"I AM RESOLVED TO SEEK THE SAVIOUR."—Not long ago, while residing among the pleasant hills of Vermont, I knew an interesting and manly boy, of about twelve years of age, who seemed to be in the enjoyment of the most perfect health, and to possess an uncommonly cheerful and happy disposition. One cool autumnal evening, while at a meeting, where went up the "voice of humble prayer," I was surprised to see this young man,—I will call him, for he well deserves this appellation, rise,—and after saying the words that stand as the words that stand as the title to this piece, request the prayers of Christians. Prayers were offered in his behalf, and gracious answers of peace were sent to rejoice his soul. Now his voice could be heard inviting his young companions to go with him. His youthful heart seemed all absorbed in the great interests of the soul. He experienced the truth of the rich promises that are made to the young who seek first the kingdom of heaven.

A winter and a spring passed away, and Galusha, for that was his name, seemed still well, and we hoped that he would live to be a useful man. But his heavenly Father had otherwise ordained. Suddenly a fever seized him, and it was soon said that this lovely youth must die. How wise was he to seek a Saviour while in health! Now he is under the influence of a burning fever, and needs all the consolations of religion to soften a dying bed. These he enjoyed. His strength was soon gone, and his countenance wore the marks of death. He endured all his sufferings, not only patiently, but even amid the pains of the dying hour, sang praises to God. When he had taken leave of father and mother, brothers and sisters, and exhorted all to fit for heaven, he left a dying admonition to his young associates, urging them to prepare to follow him, and then calmly expired.

Dear reader, the voice of that dear young friend of mine, comes now from the grave and invites you to meet him in the realms of bliss above. Who is prepared for this?—S. S. Treas.

A CHILD'S INQUIRY.—In a neighborhood where no attention had been paid to the subject of religion, and where there was no attendance on the means of grace, one individual became awakened to the importance of the subject. As the children in this neighborhood were playing together one day, said the daughter of this individual to a playmate, "George, do you pray every night, when you go to bed?" The little boy said, no; and ran thoughtlessly off to his play. But he did not forget it. When he went into the house, he said to his mother, "Does father pray every night when he goes to bed?" This mother did not like to confess to her child the negligence of his father, so she tried to turn him off without a direct answer, by saying she did not know, for she was asleep when he came to bed. Well, mother, said he, "do keep awake to-night, and see if he prays, for I want to know."—Id.

TEN THOUSAND ADDED TO MISSION CHURCHES.—In the midst of our unbelief respecting the world's conversion, we have one fact we cannot doubt. It is history, not prophecy. It is done, not promised. During the last missionary year, there have been added to the churches in the Sandwich Islands 10,000 members. Christendom may be challenged to furnish parallel success. Where are the churches in a single group in gospel lands to which during the year just closed, there has been such an increase? Are they in our own

land? We have had great revivals, but none like those in the islands of the sea where converts have been multiplied as the drops of the morning; where they have flocked to the courts of the Lord, as doves to their windows. There too, in those islands that a little while ago were in the grossest darkness of Paganism, is the largest single church in the world.

What do these things mean, but that the set time to favor the heathen world has come. The faith of the Christian world is left behind, the gospel divinely attended, and crowned with glorious success. And the cry is, still they come. Nations that sat in darkness now see great light. The kingdoms of this world are rapidly becoming the kingdoms of our Lord.

Is the church to fall back when every thing in the promises of God invites to except still greater things? Ought not the success of the past year to rouse and encourage the churches to double their alms and their prayers, that so far as means are concerned, even more may be done during the coming year? Will not those who have given twenty, give fifty, and they who have given fifty, sit down quickly and write fourscore?—N. Y. Observer.

WHAT BOOK OF HISTORY SO INTERESTING AS THE BIBLE?

The diligent student of the Bible cannot be long in ascertaining that it is the most interesting as well as the most wonderful of all books.—What a rare collection of whatever is instructive and sublime in history does it contain! Taking as its starting point the origin of the globe on which we live, it gives a most graphic description of the work of creation. It tells us in the short space of a single chapter, when our earth, which now teems with life and beauty, up-rose from chaos, when the deep was peopled with whatever diversifies its surface, when the stars, which glitter on the brow of night, were hung up in the firmament, and when the machinery of nature began to move in obedience to its present laws, at the fiat of God. It tells us too, how man was created in the image of his Maker, and placed in a beautiful garden, where sinless and happy, he might have remained but for the indulgence of an idle and wicked curiosity, which exposed him and his posterity to all the horrors of moral death. It tells us of the flood, with its causes and results, of the sojourn in Egypt, of the journeyings in the wilderness, and of the entrance into the promised land. It gives the biographies of patriarchs and of sages, of warriors and judges, of kings and of prophets, of apostles and of martyrs, who nobly suffered, and joyfully died in confirmation of their faith in the truths of revelation. And more than all, it gives us a narrative of the life, and miracles, and doctrines of the spotless LAMB OF GOD, whose tragical death on Mount Calvary, it portrays, with a touching simplicity and beauty which all the tricks of rhetoric can neither depreciate nor equal. Nor is it, like all uninspired histories, concerned about the past alone. Those sublime revelations made to the beloved disciple amid the solitudes of Patmos, form a most eventful chapter in the future history of every human being on the globe.

Point us now, ye who have courted the muse of history, with the greatest assiduity, point us to the book, that is so wonderful in its origin and character, so consistent with itself, so sublime in incident, and so rich and varied in whatever can charm the imagination, and fill the soul with ennobling ideas, as the Bible. We speak of it here simply as a book of history.—Adv. & Bap.

Dry Goods at Cost.

THE Subscriber wishing to reduce his stock, now offers to sell from his large and extensive assortment of Staple and Fancy Dry Goods at cost, for the coming six weeks.

He will merely say to people in the country, and all purchasers of Dry Goods, that they can here find bargains if they never found them before in Hartford, for a few weeks at least. "A word to the wise." &c. Please call and see.

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Feb. 19.

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Hartford, Jan. 22, 1841.

Select Hymns.

A new and beautiful edition of this very excellent work, admirably adapted for use in Conference and Prayer meetings, is just published by the subscribers, and for sale at their Bookstore No. 180 Main street.

ROBINS & FOLGER.

Hartford, Feb. 19, 1841.

A Card to the Ladies.

MISS C. PETTIBONE & CO., RESPECTFULLY informs the Ladies that they have just received from New York a large and beautiful assortment of Millinery and Fancy Goods, of the latest importations; consisting, in part, of plain and figured Silk Velvets; rich plain and embroidered Ribbons; changeable Silks, Gray de Lyons, Poiré de Soie; Velours Ottoman, a new and splendid article for Bonnets; corded silks of a variety of styles; Honeycomb and Brussels Lace; black Lace for veils and trappings; plain crimped Muslin Collars; net and silk Lace; French Collars; Scarfs; plain Cravats; black Velvet Ribbons; a large and beautiful assortment of silk Hats and Hoods, made from the latest patterns; super Florence and Leghorn Bonnets; plumes; French Flowers, &c. &c. Also the latest patterns for Cloaks, Dresses, & Caps.

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November 13, 1840.

A Court of Probate holden at Suffield, within and for the District of Suffield, on the 5th day of March, A. D. 1841.

Present, LUTHER LOOMIS, Esq. Judge.
On motion of the Administrator on the estate of Almon Remington, late of Suffield, within said district, deceased, This Court doth appoint the 22d day of March instant, at 2 o'clock, p. m. at the Probate Office in said district, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said court, at said time and place, to be heard therein, by posting said order of notice on a public sign post in said town of Suffield nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record.

LUTHER LOOMIS, Judge.

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Mosheim's Church History. Milner's do. Jones' do.

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